

## John – Lesson 4

John Chapter 4

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**Introduction:** In Chapter 3, we saw the explanation of what happens to the lost man or woman when they turn their life over to Christ by repentance and faith. Nicodemus, the ruler of the Jews, did not understand this concept of being “born again” at all. Chapter 3 is about as clear on salvation as any book in the bible. The love of God is shown forth through our Lord and Savior Jesus Christ. Chapter 3 ended with the affirmation about how we are condemned already if we do not believe in the Lord Jesus Christ for salvation.

### I. Jesus Departs into Galilee

*John 4:1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,*

*John 4:2 (Though Jesus himself baptized not, but his disciples,)*

Verse one is interesting in that it mentions “when therefore the Lord knew...” Jesus was God himself in the flesh, yet he knew what others thought, even before they spoke. There are many verses in the bible that speak of how he perceived things that were not yet done or spoken. It is important to notice that verse 2 tells us that Jesus did not baptize, and this was done I believe on purpose that man not get the significance of baptism mixed up with salvation.

John associates Jesus as *Lord* for the first time in his gospel. Though John the Baptist’s disciples were becoming jealous that Jesus had more baptisms, Jesus had greater concerns. The Pharisees were picking up on Jesus’ rise to prominence. They already were becoming suspicious of Him, even at this early point in His ministry. Evidently, in His infinite wisdom, He knew the time was not right for a public confrontation with the Pharisees.

We see that verse one even states that “Jesus made and baptized more disciples than John.” This points to how that a person is saved and accepts Christ for salvation. Baptism is the first command we are to follow after being saved, and it is our entrance into the local church. But salvation is wholly of the Lord, and water has no significance

in being born again. Baptism is a picture (symbolism) of our death to the old life when we enter the baptismal waters, and the picture of the new life when we are raised to walk in newness of life.

*Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

*Acts 19:5 When they heard this, they were baptized in the name of the Lord Jesus.*

*Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

*Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

*Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

*Rom 6:7 For he that is dead is freed from sin.*

*Rom 6:8 Now if we be dead with Christ, we believe that we shall also live with him:*

*Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*

*1 Pet 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*

*1 Pet 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*

Note the words "like figure" pointing to the baptism being a picture of salvation.

*John 4:3 He left Judaea, and departed again into Galilee.*

*John 4:4 And he must needs go through Samaria.*

*John 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.*

It says that they departed into Galilee because Jesus must needs go through Samaria. Samaria was between Judea and Galilee. When the Jews traveled from Judea to Galilee, they would go around Samaria on the east side and not enter into this country. But Jesus was a Jew, and he did enter the country. We might ask why was it needful for him to go through Samaria. It was due to God having a reason. What happens in our life may not always make sense, but God orders the steps of a good man. Trials may beset us, and we may not understand why things happen the way they do, but trust God. He does have a reason. We see that Jesus first came to the city of Sychar in Samaria.

Jesus went directly through Samaria with a specific purpose. The shortest route from Judaea to Galilee was directly through Samaria. Jews often, however, would cross the Jordan and take a more indirect route through Perea to Galilee, avoiding contact with Samaria. As they journeyed on foot, they came to a village in the region of Samaria called *Sychar*.

Some have thought that Sychar was another name for the ancient town of Shechem (modern day Nablous, also called Neapolis). Others believe the west-bank Palestinian village of Askar is the place. In as much as this village is near Mount Gerizim, evidently alluded to shortly, this probably is the better designation.

## **II. Jesus and the Samaritan Woman**

*John 4:6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.*

*John 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.*

*John 4:8 (For his disciples were gone away unto the city to buy meat.)*

We see Jesus tired from his journey come and sit on the well. It says it was the sixth hour in Jewish time, making it 12 noon in our time. Six is the number of man, where seven is the perfect number of God. At six, we see Jesus as a man, weary from the flesh. Jesus comes to a woman here, which was exactly God's Will in His life. (remember he must needs go through Samaria.) What a contrast between the person he met in Chapter 3, Nicodemus, a ruler of the Jews. This woman was a woman of the world, an immoral woman who was living in sin with a man. We see here that Jesus came to all types of people, not just religious people but those who did not know God also.

The humanity of our Lord is clearly apparent here. Notice that He was weary and sat down to rest. He experienced the same physical limitations as we. Many hold to the idea that God took upon Himself flesh to experience life to know how we feel. There is no scripture that even alludes to this idea. He became flesh that He might be a merciful High Priest. The Hebrew 6th hour is noon. In the absence of His disciples, Jesus was met at the well by a Samaritan woman, evidently from Sychar. He asked her for a drink of water.

*John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

We might wonder why this woman was at the well at noon. It was the custom of the women to come and draw water at the end of the day. The woman immediately recognized Him as a Jew. Perhaps it was by His dress. Perhaps it was his Galilean accent. She questioned why He, being a Jew, would have anything to do with her a Samaritan. (The Samaritans were a mixed race of people.)

They were descended from Jews left in the land and gentiles sent as colonists after Assyria had captured the region. They historically were half Jew. The Jews knowing this disdained them as half-breeds. Moreover, they had built their own temple atop adjacent Mount Gerizim and still worshiped there. Accordingly, the Jewish prejudice was not only racial, but also religious. They viewed the Samaritan 'religion' as apostate and heretical. This Samaritan woman was suspicious of Jesus' approach. Notice here that Jesus is the seeker, not the sought. Nothing at this point is further from her mind than repentance and salvation.

Most likely, due to her immoral background, she was shunned by the other women of the city. Jesus comes to her and asks a drink of this woman, the one that Jesus knows is living in sin. What a contrast, the one who is totally without sin, the Water of Life, asking of a sinner a drink of water. Anytime God uses us in His service, I think of what a blessing it is to be used. Even at our best, we are so far from the righteousness of God. How was it that Isaiah put it?

*Isa 64:6 But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

*Isa 64:7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.*

*Isa 64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.*

So our righteousness before God is like filthy rags. But praise God, He still uses us when we are willing to be used. This woman marvels that a Jew would ask a drink of a

Samaritan. The Jews had very low respect to the Samaritans, sometimes referring to them as dogs. This woman did not know who it was that asked a drink of her.

*John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

*John 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?*

*John 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*

Jesus replied with an answer full of hidden meaning. The phrase, “the gift of God,” appears eight times in the New Testament. Seven of those clearly are a reference to salvation. Indeed salvation is a gift (Ephesians 2:8).

There is hidden meaning in the term “living water.” The reference is an phrase to running water such as would come from a spring. The woman was drawing water from a groundwater cistern called a well. Water from a spring was superior and more to be desired than the cistern water. Jesus initiated a spiritual conversation by beginning with a physical illustration. The woman at first did not understand the spiritual significance, but she soon would. Jesus, of course, was ultimately referring to the living water of eternal life. There typically was a leather bucket kept at such a well.

Those coming to draw furnished their own rope. The woman noted that Jesus had no rope. She wanted to know how Jesus could draw any water, much less spring water. She asked a question, perhaps sarcastically, of which she expected a negative answer. The Samaritans, as the Jews, traced their lineage to Jacob. She therefore queried if Jesus was greater than their ancestor to whom the well was named.

Note in the following context that Jesus never answered this question directly. However, by the time their conversation was finished, she realized indeed someone greater than Jacob was present.

Jesus tells the woman that she could have eternal life if she would believe on Him, and accept that living water that only God can give. The woman could not have known it was Jesus who asked, or she would have given the drink without questioning him. Her mind was clearly on material things. It is so easy to get wrapped up in the day to day battle to the point that we forsake the important things. God help us to stay focused on our families, and on the work of the Lord in our lives. Those are the important things.

Money, car problems, bills, the in-laws, all of these pale in comparison to the work of the Lord. The woman concentrates on the means of getting the living water than understanding the meaning of what Jesus was saying. She says it is a deep well, and he had nothing to even draw water with. Of course, the water Jesus gives has nothing to do with physical, earthly water.

This Samaritan woman was ignorant of the spiritual teachings that Jesus was trying to reveal unto her. She questions if Jesus is greater than their father Jacob. The answer is a resounding "YES." Jesus was God himself, the very Messiah that the people were looking to come. He is the one that the Jews still pray at the wailing wall that He will come. They don't realize that they have overlooked the very one that God sent to save them.

*Zec 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.*

This prophecy speaks of Jesus returning and telling the Jews that the very holes in his hand, the wounds in his side, came from his friends. Jesus came first to the Jews, but they would not hear and God has now opened salvation to the Gentiles. I praise God that we are free to be saved. But even during the time of the law, many Gentiles were saved. God has always loved all men and women since the beginning of time. The Jews were just blessed to be the chosen nation of the Lord.

*John 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:*

Is this not true? Have you in your life ever taken a earthly drink of water that filled you forever? We can satisfy our thirst, but an hour or two later, we thirst again. But since that day I accepted Jesus as my personal Savior 52 years ago, I have never thirsted for salvation again. Praise the Lord that God does things perfectly and completely.

John Gill said this about verse 13 in his commentary: **John 4:13**

**Jesus answered and said unto her,**.... In a mild and gentle manner, patiently bearing all her scoffs and flouts, and continuing to instruct and inform her, concerning this living water, showing the preferableness of it to all others:

**whosoever drinketh of this water;** meaning in that well called Jacob's well, or any other common water:

**shall thirst again;** as this woman had often done, and would again, as she herself knew, [Joh 4:15](#), and as Jesus did, who very likely afterwards drank of it, [Joh 19:28](#). For though water allays heat, quenches thirst, and refreshes and revives the spirits for a while, yet in process of time, natural heat increases, and thirst returns, and there is a necessity of drinking water again.

### III. The Promise of the Indwelling Spirit

*John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

*John 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.*

Jesus promises eternal life to this woman (and all who will come to Him) if she was willing to accept it. She is not clear on what Jesus means, but she desires this living water. In verse 15, it appears that she is still thinking in earthly terms. The water Jesus would give her would satisfy the Spiritual man forever, but the human fleshly side will always need the water we drink to allow us to live in the physical body.

Natural water quenches thirst for only a short time. Indeed the water of life given by our Lord eternally quenches the thirsty soul. Jesus continues the distinction between cistern water versus spring water. However, the greater distinction is of physical water which temporarily quenches in contrast with eternal life which permanently quenches.

In Verse 15, the woman asked for such water which could permanently quench her thirst and prevent her from continually coming to laboriously draw. Though she no doubt did not understand as yet, there is a beautiful picture of salvation here. Eternal life, the gift of God, is free and permanent, requiring no ongoing works or any works in the first place. The woman, now perhaps puzzled, was also curious and interested. Jesus had caught her attention.

*John 4:16 Jesus saith unto her, Go, call thy husband, and come hither.*

Jesus I think tests this woman with verse 16. He already knew she had no husband, but he tells her to go and bring him. If we truly accept Christ as Savior, we will become honest and acknowledge our sin and be truthful in all things.

*John 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:*

*John 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.*

Jesus confirms her truthful answer. And then explains her background in such detail that the woman had to know that Jesus was no ordinary man. We may can fool the people around us about our daily lives, but God is omniscient. (all knowing). He knows all things, and when we try to lie and trick God, we are foolish.

Before there can be repentance and conversion, there first must be conviction.

Jesus, in his omniscience, confronted her with her sin. He told her to go get her husband, well knowing the man she was living with was not her husband. She defensively replied that she had no husband. Jesus in effect said, 'You're right, you have no husband.' ("Thou has well said.") She had been married five times and she

wasn't married to the fellow with which she was presently living. For whatever else might be said about her morals or social standing, Jesus confronted her with her sin. It is obvious she came under conviction. The Lord always exposes ones sin that repentance might be worked.

*John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.*

The woman acknowledges that Jesus is no ordinary man. She says she perceives that he is a prophet. Was he a prophet? Yes, He was. But he was so much more than a prophet. He came in the order to the great King Melchisedec. This king had no record of his genealogy, nor record of his death. But Melchisedec was a prophet, priest, and king. So is our Savior, Jesus Christ.

*Heb 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;*

*Heb 7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;*

*Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*

*Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.*

*Heb 5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.*

*Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*

*Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;*

*Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;*

*Heb 5:10 Called of God an high priest after the order of Melchisedec.*

*John 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*



It is interesting sometimes how that when men or women don't follow after God, they still make reference to the fathers.

John Calvin had three major comments about using the term "our fathers", but for times sake, I want to quote just the last of them.

"In later times men devoted themselves to the examples of the "fathers" without thinking that the Lord had given a different way of behavior which they ought to follow. This huge mass of ceremonies which Popery has buried the church under exemplifies this kind of ignorance. So that we do not make this mistake, we should always be careful to keep to the following rule: previously incense, candles, sacred vestments, an altar, vessels, and certain kinds of ceremonies pleased God.

This was because nothing is more precious and acceptable to him than our obedience. But since Christ has come, everything has completely changed. So we should find out what please Christ under the Gospel dispensation so that we do not unthinkingly follow what the "fathers" did under the law. What was then a sacred observation in worshipping God would now be a wicked sacrilege. The Samaritans went wrong because they did not realize how differently their own time was from Jacob's. The patriarchs were allowed to put up altars everywhere because the place which the Lord later chose what not yet been appointed."

We need to likewise be thinking on how God would have us to worship today. We no longer are to follow the traditions of the fathers, but we are to come into a local assembly. Jesus set up his church in his personal ministry, and we are to come together as people of a like mind and serve God in the local church. Not a synagogue, not a temple, but a local new testament church. One exactly like what Jesus started in his day.

*1 Cor 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

*1 Cor 12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

*1 Cor 12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?*

*1 Cor 12:31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.*

She at this point knew Jesus truly had prophetic powers as He told her of the most personal details of her life. The mountain referred to most likely was Mount Gerizim upon which the Samaritan religion was headquartered. It was adjacent to the village where Jesus had stopped. In so many words, she said to Jesus 'we believe our

religion is right and you believe yours is right.' Or, it might be paraphrased, 'Well, you have your religion and I have mine.'

She immediately became evasive and defensive. People under conviction often will try and hide behind the veneer of their religion.

#### **IV. True Worship**

*John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

*John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

Jesus is explaining that things are changing. God will soon not be worshipped in the mountain, nor in Jerusalem alone like the Jews had become accustomed. Verse 22 should be thought over by every believer, and by every church. Are we worshipping like the Samaritans. "Ye worship ye know not what." I'm afraid many today will gather in assemblies in many countries, and the pastor will read something that is not the Word of God and fail to preach about Jesus Christ.

When we fail to lift up Jesus Christ as the Savior of the World, we too have come to worship "ye know not what." Jesus said they (the Jews) knew what they were worshipping, and salvation was of the Jews. If you are ever going to be saved, you will come to a Jew. And that one and only one that will save you is Jesus Christ. Salvation truly is of the Jews, but it is open to all mankind.

Notice that Jesus did not allow himself to become tangled in a debate over which was right the Samaritan religion or Judaism. He simply deflected her objection and evasion by saying in effect, 'Trust me. The time is coming when neither will be important.' There is an important lesson to note in witnessing. The opportunity often will present itself to digress onto a sidetrack and argue over an irrelevant theological matter. Jesus set a splendid example of essentially ignoring her diversionary tactic and staying on track with the message of truth.

The Samaritans had rejected the prophets and the Psalms of the Old Testament and only maintained a rudimentary knowledge of God. They were like so many mainline and liberal churches which hold forth the Ten Commandments and the Golden Rule. Yet they have a severely short understanding of God.

Many know whom to worship, but you do not know Him. Many have a general allegiance to God, but do not know Him or His Son, Jesus Christ. See John 17:3. Indeed, God's working down through the ages has been channeled through His chosen people the Jews, of which our Lord is.

*John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

*John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.*

What kind of people does God want to worship Him? Those that are honest, truthful people. Those that with the heart and soul worship God. And the day has come already. Jesus tells the Samaritan woman that the hour had now already come. It is high time that we recognize how to please God, and come to him that way.

Jesus went on, in effect, to say, the time soon is coming when the *where* will not be important, rather, the *who*. Both the Jews and the Samaritans placed an inordinate emphasis upon the physical location of worship. For the Jew, it was Jerusalem. For the Samaritan, it was Mount Gerizim. Both had in their minds limited God to their respective temples. Jesus said true worship must be spiritual and in truth.

Worship of God is not physical as in location or posture. Many think they are worshiping God by kneeling or standing. It rather is spiritual. Moreover, it must be according to truth. As Paul later wrote, the Jews had a zeal for God, but not according to knowledge (Romans 10:2). Sincerity is no substitute for truth. Many a religious person is sincere in their piety and ritual. Unfortunately, they often are sincerely wrong. True worship is predicated upon right doctrine and a heart open to God. The Pharisees back in Jerusalem basically had right doctrine (as far as Old Testament theology was concerned) but their heart was not right with God. They had no concept of spiritual worship from the heart. Because God is a Spirit, worship must be both spiritual and according to biblical truth.

*John 4:25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.*

*John 4:26 Jesus saith unto her, I that speak unto thee am he.*

*John 4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*

The woman says she knows that one day that one would come, the Messiah, and he would tell them all things. She was right about that. And then Jesus reveals who He is, that one and only Begotten Son of God. In verse 26 he says, "I that speak unto thee am he." What a revelation this woman received.

*Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

*Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.*

The woman admitted she knew the Messiah was coming and would reveal God's truth. Jesus, in plain language, stated He was the Messiah. It is noteworthy that He clearly revealed this to a woman not really a Jew. In most of Jesus' ministry within Israel, He veiled His identity and forbade His disciples from broadcasting it.

Jesus' disciples returned from the village with food for supper. They were amazed that Jesus had been talking with a Samaritan woman. That amazement may have been that she was a Samaritan or the fact there was a rabbinical precept of not talking to a woman on the street.

And the disciples return, and they do not ask Jesus why he was talking to the woman. Perhaps even they perceived that God was working a miracle in this woman's life. She was never the same after that day.

## **V. Response of Samaritan Woman**

*John 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men,*

*John 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?*

*John 4:30 Then they went out of the city, and came unto him.*

It is a wonderful when the Holy Spirit comes and indwells the person at the time of salvation. When we are filled by the Spirit, it makes us want to tell others about what Jesus has done for us.

The bible teaches that we should speak out and tell others when we accept Jesus as our Savior.

*Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

These other men come out to see the One that the woman proclaims to be the Christ. While she had made many mistakes in her life, she made no mistake about Jesus. Like this woman, our desire should be to tell others about what Jesus has done for us. Our gratitude should so drive us that we will do great works for the Lord. Not in order to be saved, but because of what Jesus did to save us.

*John 4:31 In the mean while his disciples prayed him, saying, Master, eat.*

*John 4:32 But he said unto them, I have meat to eat that ye know not of.*

*John 4:33 Therefore said the disciples one to another, Hath any man brought him ought to eat?*

*John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*

Our tendency is to be concerned for our body. Survival drives us to be concerned about our physical needs, and the disciples were human just like you and I. They were concerned for Jesus that he had food to eat. When He says "I have meat to eat that ye know not of." they think he spoke of physical meat. But Jesus was more concerned about the Father's Will than his human needs.

John Calvin said that Jesus was most concerned about doing the Father's Will and in fulfilling the commission he had been given. "Everyone should think about his own vocation, so that he does not think that God has ordered him to carry out his own rash activities which he thought up himself. Christ's office is well known. It was to advance God's kingdom, to restore lost souls to life, to spread the light of the Gospel, and in summary, to bring salvation to the world.. The importance of these things made him, when tired and hungry, forget about eating and drinking."

Jesus replied in mysterious fashion, informing them, "I have meat to eat that ye know not of." The disciples enquired amongst themselves if anyone else had brought Him food. Jesus however, as He often did, took an ordinary material matter and applied it to greater spiritual truth. His meat, that is His food, was "to do the will of him that sent me, and to finish his work."

What was more important to Jesus than even His necessary food was doing His Father's will.

*Psa 40:8 I delight to do thy will, O my God: yea, thy law is within my heart.*

God's work was more important to Him than any other need of life. That example is sorely needed to this day.

*John 4:35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*

*John 4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.*

*John 4:37 And herein is that saying true, One soweth, and another reapeth.*

*John 4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*

Every year in the spring, I like to drive back out in the country where I grew up west of Seymour, Texas, and look on the wheat fields as the grain ripens. Every time I see the wind blow across those beautiful fields of gold, this verse comes to my mind. If you ever made a living farming,

or worked in the harvest of the grain, you know the importance of getting the harvest cut and into the barn. (or grain elevator when selling the harvest.)

I worked two years on a harvest crew as a teenager, and I can remember working many long, long days (long into the night) as we tried to finish cutting a field before a storm would come in. If you hurried, and things went right, you got the grain harvested before the hail storms came that many times destroyed everything left in their path.

If we would put such urgency on getting a crop in, how much more serious should we be about reaching all of the lost souls in the world. Their souls literally hang a heart beat away from an eternity in the flames of hell. It is great to rejoice in the love of God and be around fellow Christians, but oh how serious we need to be about reaching the lost. When I visit a lost person and witness about Christ, I try to reverse the situation and pretend that it was me on the other side of the table.

When you view things in that light, you sure gain a lot more compassion and patience. And as verse 37 says, one sows and another reaps. What you and I may say may not turn a hardened heart to the Savior, but the seed we plant may begin a process. Another may come and water that seed, and someone else may reap the harvest. But if we are never sowing or watering, you can be sure we will not reap.

**Jesus made clear what His Father's work was.** He equated the harvest of the lost as God's work and will. He drew their attention to the countryside round about them. It was four months until the harvest. He admonished His disciples that the harvest was all about them. Jesus used another day-to-day illustration to further drive home a spiritual truth.

As fields of grain near harvest, the sun bleaches the crop to an off- white semblance. Anyone who has ever lived in grain country knows the crop is near harvest as it is bleaches into a sea of off- white fields. As Jesus was teaching His disciples, the men of Sychar were en route to the well. Their garments in the late afternoon sun were predominantly white. Jesus enjoined His disciples to "lift up your eyes, and look on the fields; for they are white already to harvest." The city of Sychar was gathering to Him. Jesus said in effect, there is the harvest. Open your eyes to it. Though the crops in the field were still four months from harvest, the spiritual harvest was all about them.

They needed only become aware of it. This is the work and will of God which Jesus came to accomplish. It is to win the lost. It was His meat. It was His passion.

**In verse 36, Jesus furthered the analogy of winning the lost unto a harvest.**

The analogy of reaching people with the gospel is likened to that of spiritual fruit. In John 15, Jesus will more fully develop that analogy. However, He points out that there is joy in harvesting fruit for the Savior. One of the great joys of the Christian life is that of winning another to

Christ. He further points out that it is not unusual for someone to sow the seed and another to reap the harvest. This is not only true in physical farming, but certainly in sowing the seed of the gospel.

Often someone else does the sowing while another has the privilege of actually winning the soul to Christ. In either event, both rejoice. And indeed, we ought not be discouraged in witnessing when not seeing the immediate harvest. Others may have the privilege of actually winning a person. However, all rejoice as that person is saved. Both the sower and the reaper will enter into the reward of their labor.

*John 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.*

*John 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.*

*John 4:41 And many more believed because of his own word;*

*John 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.*

*John 4:43 Now after two days he departed thence, and went into Galilee.*

We see that many of the Samaritans came from the city and believed on Christ at the witness of the woman. They were glad Jesus was among them, and asked that he would tarry there with them. If Jesus came to your home today, would you be glad and ask Him to stay, or would you be glad to see Him depart. If Jesus was with us, we might not watch that football game or do some activity that we had planned. If we wouldn't do it in His presence, I think we need to stop and think whether it is in our best interests to continue in those pursuits. Am I saying activities or watching football is wrong?

No, not normally. But if those things take away all our time and we have no time to read the Word or visit the sick, then we may need to assess our priorities. I believe that Jesus did His very best to reach lost souls with the Gospel everyday. Did you witness to anyone today? How about this past week? God help us to not be silent about the most important thing of all.

Many Samaritans of Sychar believed not only from the woman's testimony, but also because of Jesus' own word. Here is a grand example of confession of true faith.

It is ironic indeed that the Samaritans, whom the Jews despised and who held a form of Judaism, were open to the gospel. The Jews steeped with pride in their religion were largely blind thereto. Many gentile church members to this day are blinded to the simplicity of the gospel by the pride of their 'religion.' Notice that these Samaritans quickly ascribed that Jesus "is indeed the Christ, the Saviour of the world."

Though He was a Jew, they were more than willing to receive Him not only as Messiah (i.e., Christ), but as the Savior of the entire world. Their spiritual perception was far greater than their Jewish counterparts.

## **VI. Prophet has no Honour in his own Country**

*John 4:44 For Jesus himself testified, that a prophet hath no honour in his own country.*

*John 4:45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.*

We see that the Galilaeans received Jesus not because He was from Galilee, but because they had seen the great miracles he had performed in Jerusalem. When the disciples came and told Thomas that they had seen Jesus after he arose from the grave, he said that he would not believe unless he could put his fingers in the holes in his hands and thrust his hand into Jesus's side.

*John 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*

*John 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*

*John 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

*John 20:28 And Thomas answered and said unto him, My Lord and my God.*

*John 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

We need to not doubt God, but we must believe with all the heart. You and I will never have the opportunity to see Jesus perform a miracle in this life. The next time we will see Jesus is when he comes in the clouds at the sound of the trumpet when He comes to take us out of this world at the rapture of the saved.

**After spending two days in Samaria, Jesus arrives in Galilee.** However, He noted as He did also in Matthew 13:57, Mark 6:4, and Luke 4:24, that "a prophet hath no honour in his own country." After His warm reception in Samaria, He returned to the spiritually lukewarm region whence He had grown up. He expected no such reception as He had received in Samaria. However, people of Galilee had also been at Jerusalem during the feast of Passover and had seen the miracles He had done in Jerusalem and environs. They therefore "received him having seen all the things the he did at Jerusalem at the feast."



The reception of Christ here evidently was in the same vein as it had been for the Jews of Jerusalem. They were intrigued and attracted by His miracles. However, they evidently did not 'receive' Him spiritually with a heart of repentance and faith as is clearly implied in John 1:12.

## VII. The Nobleman's Son is Healed

*John 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.*

*John 4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.*

*John 4:48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.*

*John 4:49 The nobleman saith unto him, Sir, come down ere my child die.*

*John 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.*

We see Jesus returns to where he had performed his first miracle of turning the water into wine at the wedding feast. We see this certain nobleman from Capernaum comes to Jesus. You know, whether a man is rich or poor, things befall us that only God can remedy in this life. If you have ever had a child sick, there is no greater agony to the parent. You would give anything to take the sickness away, and suffer for the child. But in those hours, just like this man faced, there is no way we can do that. But thank God, we can come to Jesus in that hour in prayer. And He hears our prayers, and understands.

*Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

*Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

Jesus tells them that unless they see miracles they would not believe. But this nobleman is at the end of the road. He pleads with the Lord to come and to save his son. Jesus told him to go his way, and the child would be healed. And the bible says he did believe. That is what God wants us to do. Trust Him with childlike faith, nothing wavering.

There remained in Israel those who were willing, in simple faith, to trust Jesus. As Jesus was in Cana (the town where He had turned the water into wine), a nobleman from neighboring Capernaum heard of His arrival. He traveled to Cana and besought Jesus to come to Capernaum and heal his son who was sick unto death. The word translated as nobleman (basilikov basilikos) implies he may have been an appointee of Herod, the puppet king (basileuv

basileus) of the Jews. If that be the case, this 'nobleman' probably was not an observant Jew. He rather would have been a Herodian, which as a whole were political operatives, having little time for their Jewish religious heritage. He may not have been encumbered with the religious tradition and pride with which so many of the Jews of that day were steeped. 'Religion' often is a great obstacle to people trusting Christ.

God often will allow serious illness in a child to get the spiritual attention of a parent who is otherwise too busy for God. This man's heart was tender and opened and the means was the illness of his son.

In verse 48, Jesus placed a test in front of this man. He stated the fact that so many of Israel would not believe unless they first saw signs and wonders. The man remained undeterred. There is an urgency in his request, "Sir, come down ere my child die." The word translated as Sir (kurios) is overwhelmingly otherwise translated as 'Lord.' This distraught politician evidently was willing to humble himself before the Lordship of Christ.

*John 4:51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.*

*John 4:52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.*

*John 4:53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.*

*John 4:54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.*

The man starts home, and his servants tell him that his son has not died, but had suddenly recovered. And when he asks the time, it is the exact hour in which Jesus told him "Thy son liveth." This was a great miracle, and because of it, the nobleman believed in Christ as did his whole household. What an honour to have witnessed the great miracles of healing that Jesus bestowed upon the people during His earthly ministry.

Jesus directed the man to go home. He said, "Thy son liveth." The tense is present implying the child was not only alive but would so continue. Notice that the nobleman "believed the word that Jesus had spoken unto him." Here is a clear illustration of faith. This man simply took Jesus at His word. He trusted what Jesus said. That is faith in its simplicity. It is taking God at His Word. The man later met his servants who came bearing news that his son had begun to noticeably regain health.

He asked them when it happened. They replied it was the day before at about 1 p.m. (the seventh hour of the Jewish day) This father sweetly remembered how at that very time the

day before Jesus had said “thy son liveth.” As he explained this to his household, they all believed as well on Jesus.

Note this was not the second miracle which Jesus had performed in His ministry, it was the second one in His home region of Galilee. One who attacks or attempts to discredit the Word of God will make this verse out to be a contradiction when there is no contradiction.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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